*him still talk to me and say me mus spen* *a*[18] *more like him have play and me have*

*be it how it pretty*[17]*. A*[18] *pure gravel and rock and although a*[18] *seaside*[19] *no sand no di*[12] *deh*[20]*. And the rock dem*[7] *have pattern like batik and tie-dye. We sidung*[21] *and talk - mostly him talk and me listen bout some sad sad things what happen to him. And sometime we just keep quiet and consider. Me cant describe to nobody how it feel likesay*[22] *me know the man from me born*[17] *and me no know him you know.*

*The next time we meet, people see how me an him talk nice and them say something ina something but not a thing no in deh more than me and him just move easy like how Lorna say you have flour and somebody else have water and the two of unuh*[23] *coulda all make bread together but*

*Him say me woulda did like him if me did know him when him did young*[24]*. What you think him mean by that? Him mean him agree with me that we can just be friends good friends and thats that.*

*And me say give thanks for me no want fi know him bad ways how much woman him have how him beat him wife and how him foot big and dirty and maybe him no want fi know how me careless careless and nasty so it better we just gwaan*[25] *sidung a tree root and talk or sidung a seaside and gaze everytime we meet one another.*

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[Editor's note: Most of the typical creole features of this very basilectal text (with a few standard 'acrolectal' features especially before the writer 'warms up') are noted below. Not commented on are the typical verb forms uninflected for tense, person, aspect, and the typical general pronoun forms (*mi*, *him*) for all case functions.
[1]'In the morning when I woke up'. [2]'I'. [3]'Why is (it) me he shows (it to)'. [4]complementiser: 'that'. [5]*a foreign* 'abroad'. [6]'arrived'. [7]*dem* associative plural marker. [8]*fi* optional possessive marker: *fi dem* 'his'. [9]'for'; can also mean 'to'. [10]'to'. [11]'a certain foreign country'. [12]*de* (also *di*): locative 'be' so, 'where his home was'. [13]*fi mek* 'to let'. [14]*sen come tell him* 'send (a message) here to tell him'. [15]*say me a come* 'that I was coming' (*a* is progressive aspect marker). [16]'little'. [17]*how it pretty* 'how pretty it was': no copula. [18]here *a* has yet another function, that of copula 'be': '(it) was'. [19]'beach'. [20]deh 'there': 'no sand was there/(there) was no sand there'. [21]*sidung* 'sat down'. [22]*likesay* 'as though'. [23]*unuh* plural 'you' (of West African origin). [24]*did* is the completive aspecct marker for verbs in the three cases (in the last one there is no copula with adjectives). [25]*gwaan* 'go'.]

## Guyana

Indentured laborers from India (also known as *bound coolies*) were taken to British Guiana from 1838 to 1917 to work on sugar plantations. Those from the Tamil region, known as *Madrasi coolies*, took with them their worship of the Hindu Mother Goddess in her regional form of Mariamma. This is referred to as *Madrasi religion* and is most commonly known as *Kalimai Puja* («Mother Kali worship»), perhaps because of contact with north Indians in Guyana as well as through association between Mari and Kali in Tamil Nadu

before emigration. The worship is caracterized by ecstatic states of consciousness and healing practices. Uncle Jamsie Naidoo, Kali priest and renowned Guyanese devotee of the goddess, was born in Guyana toward the end of the indentureship period. In February, 1988, at his home in Albion village, he related to me the origin of Kali worship in Guyana as told to him by his father, who participated in the event he describes.

*How Kali Puja Came to Guyana (Guyanese creole)**

*De people who come from India, dis people brin de book when dey come from India, an when dey come in Albion dey come as a bung. When dey come to bung, dey work six day per week. One or maybe two month after, one o de chile sick an no docta cannot cure em, so when dey dun wuk Sunday, everyone go to de river bank an dey chan de name o de Mudda, dey chan de name o de Mudda, an pray to de Mudda o Ganga:*

*Oh Divine Mudda o Ganga, we lef India an come so far an we come in a differen contry an we have problem, do you please come an receive our prayer an shower you blessin an bless we. O Mudda o Ganga come, we have problem.*

*Den Mudda o Ganga came an one o de Guru start to read de mantr from de Mariamma Talatu an one o dem get vibration. Mudda came pon em, an all o dem bow to em an bow to em.*

*Oh Divine Mudda, can you tell we what's wrong?*

*You all forget me when you come from India, you forget me, you don want to do me puja, so I mek dis chile sick…go to a clean place where you see plenty cattle set an mek me temple deh, an pray fo Mudda o Kali, get a bucket water wid dye, neem an flower an bathe dis chile, an all de sick will gon.*

*So dey do an so dey done and dey say from day on dey gon do Mudda puja from da deh deh time. So puja come to dis contry.*

(Translation) The people who came from India brought the book with them when they came. They came to Albion Estate as "bound coolies." When they came to work as bound coolies, they worked six days a week. One or maybe two months after [they arrived] one of the children fell sick and no doctor could cure it [the child]. So when they had finished working(,) on Sunday they all went to the river bank and they chanted the name of the Mother, they chanted the name of the Mother, and prayed to Mother Ganges:

Divine Mother Ganges, we left India and came so far. We came to a different country and we have problems. Please listen to our prayers and shower your blessings [on us] and bless us. Oh Mother Ganges, please come [to us]. We have problems.

Then Mother Ganges came and one of the gurus began to read the mantra from the Mariamma Talatu and one of them became ecstatic. [The] Mother entered his body and everybody bowed down before her again and again.

Oh Divine Mother, can you tell us what is wrong?

You all forgot me when you left India, you've forgotten me, you don't want to worship me, so I made this child sick. Now, go to a clean place where you see plenty of cattle and make my temple there and pray to Mother

(*) Recorded on video. Original footage in the collection of the *Smithsonian Human Studies Film Archives* (*Hail Mother Kali Project*. Stephanos Stephanides. 1988.).

Kali. Get a bucket of water with tumeric, neem leaves and flowers, bathe the child [with it], and all the sickness will go away.

So they did and so it came about [i.e., the child was cured]. And they promised from that day they would worship the Mother from that time on. That is how puja came to this country.

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[Editor's note: In this previously unpublished text, we find some typical creole features: lack of inflected verbs (for person or tense), with the exception of *came* (twice) and *done* (*and so dey done*); another appearance of *dun* (spelt differently to distinguish it from *done*) in *when dey dun wuk* acts as a completive aspect marker. Genderless pronoun *em* refers to the child, the guru and the godess; *we* is both subject and object; *you* is the unmarked possessive. There is no noun plural, and the copula is deleted, as in *one o de chile sick.*]

## Papua New Guinea

This is a traditional story from the Eastern Highlands explaining the origin of the name of the girl's village.The Tok Pisin speaker was a 15-year-old high school student from Henganofi in the Eastern Highlands Province recorded at Henganofi in December 1990. Her parents speak the Kafe language, but she grew up on a government station speaking Tok Pisin as her main language.

### *The Naming of the Village of Kronkonte (Tok Pisin)**

*Narapela tumbuna stori em osem: bifo taim ol lain as ples blong mi wantaim ol narapela lain long said long mauten ol sa fait. Ol sa fait na ol - taim ol sa fait olsem antap long maunten i gatim wanpla meri, fetpela meri nogut tru. Em no inap long wokabaut na desa taim tu ol sa - ol angre na ol sa painim kaikai long kaikai nabaut. So, ol sampela faifpla man ol kisim meri ia na ol katim em katim em na ol kukim em. Ol kukim em na kaikaim em nau ol i kam daun osem. Ol i kam daun osem nau, ol birua ol ronim ol i kam daun. Ol i kam daun i kam kamap ogeta long aiwei rot na em ol lain bilong mi ol lukim na ol kilim ol displa faifpela lain. Nau, blad blí ol tanim osem wara na ron i go long bikpla wara. So nau long ples blong mipla disla hap we mipla sa wokií gaden na stap lo em, ol sa kolim Krokronte, bikos mining blong Krokronte em osem «ol bin kilim ol man na blat blí ol bin ran osem wara». Em tasol.*

(Translation) Another traditional story goes like this: long ago my village clan together with another clan on the side of the mountain, they used to fight. They would fight and they - (once) when they fought like up the mountain there was one woman, a really fat woman. She couldn't walk, and at this time they would —they were hungry and they were looking for food to eat. So, five men caught the woman here and they cut her up (lit. they cut her and cut her) and they cooked her. They cooked her and ate her

(*) See the article by G.Smith for more about Tok Pisin in this volume, p. .